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Front View of St. Michael's Church

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THE
CHARLESTON GOSPEL MESSENGER,

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Protestant Episcopal Register.

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FOR THE GOSPEL MESSENGER.

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THE PINCKNEY LECTURE: ON THE GOODNESS OF GOD.

Delivered in St. Philip's Church, Charleston, on Wednesday, the 19th of May, 1841,
by the Rev. CRANMORE WALLACE, Rector of St. John's Parish, Berkley.

—

PSALM CXLV.: 15th and 16th verses.

The eyes of all wait upon Thee; and Thou givest them their meat in due season;
Thou openest thine hand, and satisfiest the desire of every living thing.

In the first lecture, delivered in this place, were stated the reasons which induced me to draw my illustrations of the greatness of God from the minutest and least conspicuous forms of animal life. Without repeating what was then said, I shall proceed to offer some illustrations of the goodness of God, drawn from the same region of nature. In the will of the venerable CHARLES PINCKNEY, establishing this lecture and providing for its continuance forever, he has justly remarked, that "the subjects of the greatness of God, and his goodness to all his creatures," are "subjects which can never fail through all the rounds of eternity." The exertion of His goodness, however, short sighted and selfish man is much inclined to restrict to the human race, forgetting that it is as worthy of omnipotent power and infinite goodness to provide for the least as for the greatest of His creatures. Indeed, do we not consider it the proper exertion of benevolence, to defend the weak, and to provide for that which is unable to provide for itself?—And is it not a proof of weakness or culpable neglect, when he who superintends many overlooks the smallest and the weakest?

Mankind have been several thousand years in learning, and we fear the lesson is not yet thoroughly mastered, that all things are not made for man alone—that each living being has not only his peculiar form and instincts and habits, but also his own proper enjoyments. How long will it be before mankind can be convinced that the wild beast of the forest was not created solely to gratify the rage of the hunter, nor to furnish the table of luxury and wealth, but also to enjoy that life which God has given him, and to show forth his Maker's praise? When will the truth be acknowledged, that the bird of the air, with his wonderful

organization of beauty and lightness, and activity, and capability of melodious song, was not created merely for the murderous gun of the sportsman; but to enjoy his own aerial life, to disport himself in his loves, and to sing the praises of his Creator in his own almost heavenly music? When shall we cease to hear the inquiry, of what *use* is this or that insect? As if man could possibly know all the deep designs of God!—as if it were not as worthy of the Creator, to give to each caterpillar and bee, its peculiar enjoyments, as to provide for the happiness of man!—as if our understanding could comprehend the infinity of the creation, where we know not yet names for one hundredth part of the creatures of God!

Far then, from us, be the insolent spirit of selfishness and skepticism. Let us turn an observant, but ever an humble and inquiring eye, upon the inexhaustible regions of nature; and where we cannot understand, let us be content to admire the manifold works of the only Great and Good.

“When we see the extraordinary care and attention, that has been bestowed upon insects,” says an agreeable writer,* “our astonishment is excited, and forces into action that inherent desire in our minds to search into hidden things. In some calm summer evening’s ramble, we see the air filled with sportive animated beings: the leaf, the branch, the bark of the tree, every mossy bank, the pool, the ditch—all teeming with animated life, with a profusion, an endless variety of existence—each creature pursuing its own separate purpose in a settled course of action, admitting of no deviation or substitution, to accomplish or promote some ordained object. Some appear occupied in seeking for the most appropriate stations for their own necessities, and exerting stratagems and wiles to secure the lives of themselves or their offspring against natural or possible injuries, with a forethought equivalent or superior to reason; the aim in some others, we can little perceive, or should some flash of light spring up, and give us a momentary glimpse of nature’s hidden ways, immediate darkness closes around and renders our ignorance more manifest. We see a wonderfully fabricated creature struggling from the cradle of its being, just perfected by the elaboration of months or years, and decorated with a vest of glorious splendor. It spreads its wings to the light of heaven, and becomes the next moment, perhaps, with all its marvellous construction, instinct and splendor, the prey of some wandering bird! and human wisdom and conjecture are humbled in the dust.”

But while we are often thus blind to secondary causes, while there is much beyond our limited knowledge, there is enough left to convince the calm and considerate observer of the goodness of the Creator in all his arrangements. We see insects, for instance, endowed with the most wonderful instincts for preserving their future offspring. It is strange, indeed, that these arrangements have attracted so little of the attention of educated and otherwise observant men. “For,” says a scientific writer,† “they constitute a large and interesting part of the animal kingdom. They are every where about us. The spider weaves his

* Knapp, *Journal of a Naturalist*. p. 205. † Rennie, *Insect Architecture*, 2.

curious web in our houses—the caterpillar constructs his curious cell in our garden—the wasp, that hovers over our food, has a nest not far removed from us, which she has assisted to build with the nicest art—the beetle, that crawls across our path, is also an ingenious and laborious mechanic, and has some curious instincts to those, who will feel an interest in watching his movements; and the moth, that eats into our clothes, has something to plead for our pity, for he came, like us, naked into the world, and he has destroyed our garments, not in malice or wantonness, but that he may clothe himself with the same wool, which we have stripped from the sheep. An observation of the habits of these little creatures is full of valuable lessons, which the abundance of the examples has no tendency to diminish. The more such observations are multiplied, the more are we led forward to the freshest and most delightful parts of knowledge; the more do we learn to estimate rightly the extraordinary provisions, and most abundant resources of a creative Providence; and the better do we appreciate our own relations with all the infinite varieties of nature, and our dependence, in common with the ephemeron, that flutters its little hour in the summer sun, upon that Being, in whose scheme of existence the humblest, as well as the highest creature, has its destined purposes. ‘If you speak of a stone,’ says St. Basil, one of the Fathers of the Church, ‘if you speak of a fly, a gnat, or a bee, your conversation will be a sort of demonstration of His power, whose hand formed them; for the wisdom of the workman is commonly perceived in that which is of little size. He who has stretched out the heavens, and dug up the bottom of the sea, is also He, who has pierced a passage through the sting of the bee for the ejection of its poison.’”

Indeed, if the subject were rightly considered, it would be perceived, that no part of creation is beneath the reverent study of an inquiring mind; and that insects are especially deserving of attention, as affording multiplied and curious evidences of design and paternal care—of wisdom in their creation and providential goodness in their preservation.

Let us take some examples of the instinct which God has implanted in these little creatures, and which leads them to build or to excavate habitations for themselves or their progeny.

The mason wasp* excavates a cavity in the hardest brick. With her strong-toothed jaws she severs a portion of the brick about the size of a mustard seed, and by that slow and laborious process in two or three days digs for herself a house of convenient size, where she may deposite her eggs. Her contrivance and design in this are wonderful. She is watched by an enemy called the ichneumon fly, who if she discovers the habitation of the wasp, will lay her own eggs in it, the grubs of which would devour the young of the wasp. How does the wasp prevent this? By working with the most anxious and watchful caution, by carrying each particle of the brick to a distance, that the scene of her labors may not be discovered, and by punishing an intruder with instant death from her sting. This house she lines with a coating of clay, and imprisons within it a few live caterpillars or spiders for the food of her future offspring, and closes up the entrance so as to render

* *Odynerus*, LATR.

it inaccessible to any other enemy than man. Who can but admire the industry, the care, the foresight, of this little being? Who can but turn his thoughts to Him, who endowed it with instincts so curious? Can any one fail to refer all this to Him who "satisfies the desire of every living thing?"

The mason bee, in like manner, constructs of sand, of clay, of earth mixed with chalk, or of earthy substance mixed with wood, a cell of the size and form of a lady's thimble. These materials are moistened with the saliva of the animal, which answers the purpose of the most perfect cement. The structure, when finished, consists of a wall of clay, supported by two contiguous bricks enclosing six chambers, within which is deposited a mass of pollen, or the yellow dust of flowers, of the size of a cherry stone, and an egg.

Another species of mason bee selects for her nest a small cavity in a stone, in which she forms her nest of garden mould, moistened with gluten.

I need scarcely bring to your recollection the mud structures with which a small black species of wasp covers the windows and ceilings of our habitations in the country. No one can have failed to observe the exemplary industry with which these active creatures construct their nests. In this instance, we are forced by the annoyance they give us, to become observers. The mining bee* excavates in a bank of clay a circular gallery, terminating in a thimble-shaped chamber.

Several species of bees were named by the celebrated French entomologist, Reaumur, *Carpenter* bees, from their working in wood, as those we have now mentioned are called *mason* bees from their constructing their habitations of brick or clay. These carpenter bees reject rotten wood as unfit for their purpose, and though they sometimes avail themselves of a hole previously drilled, they often excavate one entirely for themselves. This the bee divides into several cells, depositing in each a ball of pollen for the food of the future grub, and an egg, and separating the cells from each other by partitions of clay. Each species of these insects has something peculiar to itself in the mode of constructing its habitation, in the form of the nest, in the food laid up, or in the place selected. But all have a foresight in guarding against the dangers which will threaten, and providing against the wants of their yet unborn offspring, for which proud man is commonly unwilling to give credit to any being beneath himself in the scale of creation.

"Let us compare the progress of this little joiner," says Rennie,† "with a human artisan—one, who has been long practised in his trade, and has the most perfect and complicated tools for his assistance. The bee has learned nothing by practice—she makes her nest but once in her life, but it is then as complete and finished as if she had made a thousand. She has no pattern before her—but the Architect of all things has impressed a plan upon her mind, which she can realize without scale or compasses. The two sharp teeth are the only tools with which she is provided for her laborious work; and yet she bores a tunnel, twelve times the length of her own body, with greater ease than the workman who bores into the earth for water, with his apparatus of augurs adapted

* *Audrena.* † *Insect Architecture*, p. 50.

to every soil. Her tunnel is clean and regular—she leaves no chips at the bottom, for she is provident of her materials. Further, she has an exquisite piece of joinery to perform when her ruder labor is accomplished. The patient bee works her rings from the circumference to the centre, and she produces a shelf united with such care by her natural glue, that a number of fragments are as solid as one piece.”

In like manner, are there carpenter wasps, which dig galleries in timber, and partition them out into cells by means of the gnawings of the wood which they have detached. These wasps generally select wood which is soft or in a state of decay. The provision made for the grub, consists in piles of flies or gnats.

There are bees also, which have been named upholsterer bees, from their forming or lining their habitations with leaves, bark, and similar materials. One of these named the poppy bee, selects the scarlet petals of the poppy as the gorgeous tapestry of its cells. A bee, called the rose-leaf cutter, makes a cylindrical hole in a beaten pathway from six to ten inches deep. In this she constructs several cells about an inch in length, shaped like a thimble, and made of the cuttings of leaves. These leaves are cut out with as much mathematical precision as if they had been marked off by the carpenter's compass. Each of the cells is replenished with a store of honey and pollen, which being collected chiefly from insects, forms a beautiful rose colored conserve.

“We want no miraculous voice,” says Rennie, “to record the wonders of the Almighty Hand, when we regard the insect world. The little rose-leaf cutter, pursuing her work with the nicest mathematical art, using no artificial instruments to form her ovals and her circles, knowing that the elastic property of the leaves will retain them in their position, making her nest of equal strength throughout by the most rational adjustment of each distinct part—demands from us something more than mere wonder; for such an exercise of instructive ingenuity at once directs our admiration to the great Contriver who has so admirably proportioned her knowledge to her necessities.”

The insects which we have now mentioned, are solitary in their labors. We will proceed to instance some of those which are social in their habits. The carder bees select for their nest a shallow excavation about six inches in diameter; but when they can discover none suited to their purpose, they undertake the Herculean task of digging one themselves. This nest they cover with moss, or grass, or whatever materials are within their reach. The bees place themselves in a row with their heads turned from the nest. The first bee gathers a small bundle of moss, *cards* it with her fore-legs into a ball, and passes it under her body to the next. The second one tosses it to the third, and so on.

The nest of the social wasp rivals even that of the hive bee in its singular ingenuity. The wasp shaves off strips of wood from some half decayed fence or building, which she bruises and forms into a bundle. Before being used, they are moistened with a glutinous liquid, and kneaded into a ball of paste. It is then spread out by the tongue, mandibles, and feet of the insect, into a leaf as thin as the finest paper. One sheet of this paper would obviously be an insufficient protection

against the weather. The wasp is taught by the wisdom of the Almighty to provide for this difficulty. She spreads layer upon layer to the number sometimes of fifteen or sixteen, and the thickness of nearly two inches. This thickness is produced by the layers of paper not being placed in contact, but glued at the edges, and having spaces of considerable thickness between them. I speak now of a wasp which constructs subterraneous cells, for those more common ones, which build in deserted houses and on the limbs of trees, content themselves with a house of much thinner and frailer walls. In this subterraneous habitation the wasp beginning from the top, suspends her wonderfully constructed cells. Each of these is six sided and fitted with such accurate precision to all around it, that not the space of a hair's breadth is lost. Moreover, the cells are hung in horizontal floors from columns attached to the ceiling. Each of these floors or platforms contains ten hundred and sixty cells; and there being sometimes fifteen or sixteen platforms, there may be in one of these nests sixteen thousand cells. Reaumur calculates that one of these nests might produce in a single year more than thirty thousand wasps. Now, however much we may admire the wisdom with which Providence has endowed these insects in providing for the increase and accommodation of their species, we could not look upon so prodigious an increase of a somewhat annoying insect without some degree of alarm. But God is, in this as in all things, still wiser and more benevolent than our apprehensions. The severity of the winter's cold proves so fatal to these swarming myriads, that but few survive to the ensuing spring. Sometimes indeed, only a single wasp, out of such immense numbers, is found alive to continue the species.

Few circumstances are more striking with regard to insects,* than the great and incessant labor which maternal affection for their progeny leads them to undergo. Some of these exertions are so disproportioned to the size of the insect, that nothing short of ocular conviction could attribute them to such an agent. A wild bee or a wasp for instance, as we have seen, will dig a hole in a hard bank of earth some inches deep, and five or six times its own size, labouring unremittingly at this arduous task for several days in succession, and scarcely allowing itself a moment for eating or repose. It will then occupy as much time in searching for a store of food; and no sooner is this finished, than it will set about repeating the process, and before it dies, will have completed five or six similar cells, or even more.

"The wasp," says a writer† whom I have already had occasion to quote, "the wasp is a paper-maker, and a most perfect and intelligent one. While mankind were arriving, by slow degrees, at the art of fabricating this valuable substance, the wasp was making it before their eyes, by very much the same process as that by which human hands now manufacture it with the best aid of chemistry and machinery." She reduces the vegetable fibres to a pulp, and then binds them together by a glue of her own production, and spreads them out into a smooth and delicate leaf. The wasp knows, as the modern paper makers have at last discovered, "that the fibres of rags, whether linen or cotton, are not the only materials that can be used in the manufacture of paper. She

* Kirby and Spence.

† Rennie, *Insect Architecture*, p. 85.

employs other vegetable matters, converting them into a proper consistency by her assiduous exertions. In some respects she is more skilful even than our paper makers, for she takes care to render her fibres of sufficient length, by which she renders her paper as strong as she requires."

Now the wasp has been laboring since the creation of the world, with the same instruments and the same materials. She has never failed; nor has she ever made any improvement; she needs and receives no instruction. A wasp, who has never seen another nest constructed, builds her own precisely as all her predecessors have done. The reflection is almost too obvious to require stating in words, that this exquisite skill is given to each individual wasp immediately from the mind of her Maker, that God "opens His hand," and by implanting these curious and wonderful instincts, so admirably suited to the preservation of His creatures, "satisfies the desire of every" even the minutest and most despised "living thing."

The examples now given, must suffice as specimens of the skill of insects in the construction of habitations for themselves and their offspring. I have purposely passed over the more obvious and well known examples, such as the hive bee, the humble bee, the ant of which there is a great variety of species, having different and curious instincts, and the *termites* or white ant of Africa. The illustrations of the goodness of God, as shown in the provision for the wants of insects, have so rapidly accumulated upon me, that my only care has been to select and condense my materials.

Let us now touch briefly upon a few examples drawn from the eggs and transformation of insects. A beautiful lace-winged fly lays her eggs upon a branch of the lilac. But these eggs are liable in their exposed situation to be devoured by the voracious grubs of other insects. How is this danger provided against? The mother fly spins out a stiff thread about the length of her own body, one end of which is attached to the branch of lilac, and the other serves as a support to the egg, which is laid upon the end of it. The egg is thus placed completely out of the reach of the grub which might have preyed upon it. There is a contrivance and foresight, exceeded by few even of the larger animals, and leading the thoughtful mind to Him who inspired with a portion of His own wisdom the provident fly.

The common gnat, in appearance a very insignificant insect, lays her eggs upon the surface of stagnant water; but her eggs being of greater specific gravity than water, if placed one by one upon the surface, would sink, and thus be destroyed. How shall this difficulty be provided against? The gnat builds a boat composed of the eggs themselves, glued fast together, convex below and concave above, and of such a figure that no agitation of the water can sink it. Most insects gnaw their way through the egg-shell and thus escape to the open air. But some are not provided with teeth sufficiently powerful for this purpose, or the shell is so hard as to resist their utmost efforts. But in this, as in those instances which Paley has so beautifully enlarged upon in his "Natural Theology," there is a very curious compensation for the apparent defect. The egg is furnished with a lid, which is not readily

opened from without, but which yields easily to pressure from within; and thus gives the grub a free exit.

The grub of the common gnat, which we have before mentioned, makes its way out of the boat-like shell into the water, on which it floats. But this larva, though it finds its food beneath the water, is incapable of breathing there in the ordinary manner of water insects. Accordingly, it is provided by the great goodness of Him, of whose notice and protecting care the meanest of His creatures is not reckoned unworthy, with a curious and beautiful compensation for this defect. The terminal ring of the animal is furnished with a star-like funnel of hairs anointed with oil so as to repel water. This funnel enables it to raise itself to the surface of the water, where air is imbibed through several openings in a breathing tube. The water grub of the chameleon fly has a similar and yet more beautiful apparatus, which it expands in order to rise to the surface, and contracts when it chooses to sink, enclosing in it a globule of air for respiration beneath the water. "As for my part," says the ingenious and devout naturalist Swammerdam, "I dare boldly affirm, that the incomprehensible greatness of the Deity, manifests itself in these operations in a particular manner, and affords us an opportunity of examining, as it were, with our senses, the Divine nature."

Many insects afford us examples of association for some common purpose. The union of numbers in society, and the advantages arising out of mutual defence and assistance are, by no means, confined to man, or even to the larger and more injurious animals. Various species of insects avail themselves of these benefits. Not to speak of the bee, the wasp, and the ant, whose economy is too well known to present any novelty to your minds, let us instance a species of caterpillar. In early summer, a butterfly deposits three or four hundred eggs on the leaf of a tree. In a few days these are hatched, and proceed immediately to the construction of a common habitation. They spin silken threads which they attach to one side of the leaf and extend to the other. A concave floor is thus formed, which they proceed to cover with a roof of silk spun by the caterpillar. A tent is thus formed, which defends them from their enemies and from the weather, and is at the same time conveniently situated for the procuring of food from the tree. Several of these tents are wanted to hold the whole colony and are constructed by their common exertions. But these are only temporary habitations, till they shall have leisure and strength to build one sufficiently spacious to contain the whole. This is constructed of several leaves drawn together and covered with silk. Within, it is divided into several rooms communicating with each other by doors. Here they spend the winter in a state of torpor, or temporary death, from which they awake at the return of spring. After casting their skins several times, they are changed first into chrysalids, and then into butterflies.

Another species which Reaumur styles the *processionary caterpillar*, live in society till their transformation. They inhabit the oak and feed upon its leaves. At first they have no fixed habitation, but they soon assemble in considerable numbers and construct a nest of sufficient size to contain the whole. This is formed of layers of silk of irregular

shape, attached to the trunk of the oak. Between the trunk and the layers of silk, is left an aperture, which allows them easy egress and ingress. About sunset they march out, under the conduct of a single leader, in quest of food. I say they *march*, for their procession has all the order of a disciplined army. The first rank consists of a single leader, the second of two followers, the third of three, and the fourth of four. After their evening's repast upon the neighboring leaves, they return in the same order to their nest. After arriving at maturity, each individual spins itself a silken pod, is changed into a chrysalis, and afterwards into a butterfly. The society of processionary caterpillars is then broken up, and the habits of the butterfly, as happens with all insects after their transformation, entirely changed from those of the caterpillar.

But I must draw these remarks to a close. If I have succeeded in showing you, that the kind protecting care of God is extended even to the least of His creatures, that His wisdom and benevolence are exhibited in the clearest light, in parts of His creation which we are accustomed to pass by as unworthy of our notice, that *all* the works of His hands, to the eye of patient observation and the mind of pious reflection, afford us something to admire, something to draw our thoughts towards Him the Maker and Preserver, my purpose will have been answered. If any young mind shall be turned by the remarks now made from the frivolous or vicious pursuits, too common at that age, to the observation of nature and the contemplation of the goodness and wisdom of its Author, I shall be highly rewarded for one of the pleasantest labors of my life. The pious naturalist has sources of a pure gratification unknown to other men. In his journeys and solitary rambles, he is led often to exclaim, "O, Lord! how manifold are thy works! In wisdom hast Thou made them all. The earth is full of Thy riches. So is this great and wide sea; wherein are things creeping innumerable."*

And observing every where traces of Providential care, he addresses his humble thanksgiving to Him who not only created, but nourishes, protects and preserves all beings, and repeats with a devout heart the words of David:—"The eyes of all wait upon Thee; and Thou givest them their meat in due season. Thou openest Thine hand, and satisfiest the desire of every living thing."



FOR THE GOSPEL MESSENGER.

THE CHURCH OF THE LIVING GOD.

WE take it for granted, that every member of our Zion is well convinced that it is part of the Church of the living God. Now this Church of the living God, is the instrument that awful Being has established for subjecting the kingdoms of the world to his Christ. In union of heart, and hand, or faith and practice, it is frequently compared by the Apostles to an army of soldiers. We all know what dreadful havoc insubordination of ranks and murmurings between equals, make in an army. Every general does well, who having formed an extensive plan

* Psalm civ. : 24, 25.

of conquest, disbands his men, and abandons his wicked purposes, as soon as he hears the spirit of mutiny howling in his camp.

Is the Church of God reduced to the sad necessity of throwing up the commission held from Heaven, because the soldiers of Christ do not form a union strong enough among themselves to accomplish this great work, their work of great love. No. Little as we can do now in wielding the sword of the Spirit, we have at least one great privilege. If we cannot effect the object of our hearts' desire, this we can do. Through the Church this commission will descend to worthier subjects of God than ourselves. That indeed is something; though, how much better, could we be brought to see that we could now in this year of grace, 1841, do more than we are doing, did the humble, self-denying, unambitious spirit of Jesus Christ lay hold on our hearts.

Considering the temper of this age, when reasoning upon any religious principles, or no principles at all, men arrive at results directly in opposition to the Scriptures, and justify themselves for substituting the doctrines of men for the teachings of Christ, it is to me truly a matter of astonishment that we are so much united among ourselves. This peaceful disposition, in so large a portion of the Church, proves to me that God is with us, and raises in my mind the most delightful expectations, that this generation shall not pass away before the attention of the world shall begin to inquire into its cause.

We wish we could stop here, and have no occasion to turn round the picture to look at the darker side. It cannot be concealed that we have some members among us not firmly knit and joined to the Church in the bonds of love. This we say rather 'in sorrow than in anger,' and as a dutiful son rather conceals the spot and blemish in the conduct of an affectionate father, so would we, if we could, throw a decent veil of obscurity over this disease of human nature, did we not know that the keen eyes of those we endeavour to persuade, would too easily pierce through it.

We, in candor, beseech you, to reflect upon these few considerations. You are men who maintain upon the whole, the most essential doctrines of Christ. You preach these faithfully to your flocks. God, in consideration of human infirmities, has not made the utmost integrity of truth essential to the success of your ministrations. The faithful discharge of your duties wins you the applause, the ears, the confidence of your people; and you think this sufficient proof that God smiles on your course, and approves wholly of your sentiments. We rejoice that you, as well as others, often do good in your own parishes; but we beg you to enlarge your thoughts to the entire bounds of the Church, and consider how you weaken the hands of those who give you such *reasons* from Scripture, which you all but believe overwhelming. Indeed, theoretically, you acknowledge they insist on and plead for the truth of God. But for considerations of sufficient weight with you, in practise you deny what in argument with the world you maintain.

You, as well as we, desire that the glory of God may be promoted by the enlargement of that part of his kingdom established here. Consider that when we begin to urge the claims and distinctive features of our

Church, which you would grieve to see obliterated, we are told triumphantly, that several good men even among yourselves, who are bound in conscience to observe them, do not think them of importance enough to meet their heart's approbation and love.

We are still known as a household at peace among ourselves. I cannot believe you are ambitious of the thankless office of staining this fair characteristic. "If we are more jealous than others of our reputation," respect our motive. It is that men seeing the peaceful disposition of the Church, its sternness in the support of truth, its gentleness and good will to those that are without, its calm bearing under the lash of reviling tongues, its own voice raised against the wickedness of the world, and the hearts of the people, but especially of the Ministers diligent in godliness of living, may force themselves into it, as into the ark of God.

A. B.



FOR THE GOSPEL MESSENGER.

RUBRICAL OBLIGATIONS.

A writer in the "Utica Gospel Messenger" of May 1st, questions the propriety of using the occasional prayers before the prayer of Chrysostom, as we do in this diocese, instead of before the general thanksgiving. This matter was carefully considered by Bishop Delon, many years since, and the practice in this diocese has been in conformity to his opinion, which, to say the least, is no weak authority. Bishop White has said, as quoted in Bishop Brownell's Family Prayer Book, "It was not from accident, but *from design*, that these occasional prayers and thanksgivings were directed to be used before the two final prayers of the morning and evening, viz. *immediately before the prayer of St. Chrysostom, and the benedictory prayer*. What though they come *after* the General Thanksgiving? The two species of devotion are not kept so entirely separate in other places, as to make this a consideration. In many of our Churches the *practice* is *anti-rubrical* in this particular." Thus, then, we have a venerable Bishop of the Church interpreting the rubric differently from a venerable "Layman." Bishop White's practice is said to have been always in conformity to the view which he has given above." The Rubric in an American Prayer Book, directs the occasional prayers and thanksgivings to be used *before the two final prayers*. Now, these are a "A Prayer of St. Chrysostom" and "The Grace, &c." Is it alledged this last is headed 2 Cor. xiii. 14, and not headed "Prayer?" But first above is the prayer, "We humbly beseech thee," which is not headed "Prayer;" and if you say the Rubric "Let us pray," refers to *it*, we reply, the Rubric refers to the whole series of prayers which it precedes. But "The Grace of our Lord," &c. is a *prayer*. St. Paul may have used it as a blessing, for he said "be with *you*." But in our Prayer Book, the words are "be with *us*;" the change was doubtless made intentionally. It cannot be a blessing, inasmuch as the Deacon is permitted to use it in the pulpit, whereas he is interdicted from using a blessing. Our writer speaks of a *minor* blessing, but on what authority we know not, for we have never heard either of a minor form of absolution, nor of any other blessing,

appointed by our Church, than that "The peace of God," &c." the pronouncing of which belongs exclusively to the Priest and Bishop.

Some persons have thought that the introduction of an occasional prayer or thanksgiving *after* the *general* thanksgiving, was incongruous. But this is a mere matter of taste, or rather a preference for that to which one has been accustomed. After giving thanks for general blessings, I can see no unsuitableness in asking for, or returning thanks for a particular blessing. And we are to suppose, that they who framed the Rubric were no mean judges of the best order in arranging the prayers. There is a Rubric directing certain prayers on Ash-Wednesday, to be said "immediately before the General Thanksgiving." Why was not this plain language adopted, if the direction was intended to be the same in respect to the occasional prayers? Why use different terms, if it was not intended to make the usage different? But we are told, that in England, there prayers are used before, and not after, the General Thanksgiving. This may be so, as it respects many of the Clergy, but that they all do so, remains to be proved. In England, the case is different from *that* in this country. The fact is, that though the same Rubric is in our, and the English Prayer Book, the English minister who uses the occasional prayer *before* the General Thanksgiving, does not violate it, whereas the American minister would be guilty of such violation. This may seem paradoxical, but it is easily explained. In the English Prayer Book "the General Thanksgiving" stands, not as in our Prayer Book among the prayers at morning and evening service, but among the occasional prayers. Of course, therefore, the English minister has a *discretion*, which our ministers have not. When *he* comes to the prayer of St. Chrysostom, he recollects it is here he is to introduce the occasional prayers or thanksgivings. Suppose he has been asked to pray for rain, and for those to be ordained, he may use these prayers, *in any order* he sees fit, and therefore either before or after the General Thanksgiving, which, it will be recollected, is also printed, (though it be used constantly,) among the *occasional* prayers. The case is entirely different with the American minister. In *his* Prayer Book, the "General Thanksgiving" is immediately before the prayer of St. Chrysostom; when *he* comes to that place for introducing occasional prayers and thanksgivings, he has already said the General Thanksgiving. This statement fully explains the discrepancy of practice if it exists in England, and this diocese. When the English minister is about to use what are called occasional prayers, he has a right to use *first* the occasional prayer called the General Thanksgiving, and after it such others as are called for. But he will be very apt to read these prayers *as they are printed* in his Prayer Book, first one or more of the prayers, then the General Thanksgiving, and then one or more of the particular *thanksgivings* for rain, for fair weather, &c. In doing so, he does not break the Rubric, for he does use all these occasional prayers *before the two final prayers*, viz. that of St. Chrysostom, and that, beginning "The grace," &c.

There is this other Rubric, touching this matter, in the English Prayer Book: "Then these five prayers '*following* are to be read.' Unless 'the grace,' &c. be counted as a *prayer*, there will be but four '*following*.'" "But," says our writer, "the General Thanksgiving is to be counted

which, although "among the occasional prayers, was at all times used *with*, or without the Litany," and this being counted, there are five, independent of "The grace, &c." Now, the Rubric refers to *the* case "except when the Litany is read," and as the General Thanksgiving is used both when the Litany is and is not read, *it* cannot come within the scope of this Rubric. Besides, the word "following" clearly refers to the prayers on the page, and not to the practice of the officiating Clergyman which may vary. Our writer calls the introducing of an occasional prayer, *after* the General Thanksgiving, an absurdity. If he means thanks should come *last*, how will he defend the "Prayer of St. Chrysostom," coming after the General Thanksgiving? We entirely agree with him, when he says there is no authority for naming to the people the festival or fast which we are celebrating. It implies, on their part, ignorance of the Ecclesiastical calendar, or too much indolence to consult it.

P. M.

A late writer well remarks, "The grace, &c. is no where in the Prayer Book called the minor benediction, or a benediction at all. The language is that of prayer, and not of benediction. "The grace of our Lord Jesus Christ be with *us*," &c. There is no direction to the Clergyman to *stand*, when it is repeated, as in the case of the benediction. The Rubric requires the Clergyman to be kneeling when he utters this language as much as in the prayer of St. Chrysostom."

NOTICES OF NEW PUBLICATIONS.

The Intermediate State: a Sermon. By the Rev. Reuben Sherwood, Rector of St. James' Church, Hyde Park. "Most of the controversies which arise between men who fear God, spring from the hurry which some of them find fault with what they have not examined, and speak evil of what they do not understand."—FLETCHER. *Poughkeepsie: Printed by Jackson & Schram—1838.* The remark of Solomon, that there is nothing *new* under the sun, may well in our day be applied to heresies. The denial of the doctrine of the "intermediate state" was the cause of the introduction into "the Apostle's Creed" of the words "He descended into hell." But though it stands there, is expounded by the Church to mean, that "he went into the place of departed spirits," is deemed of so much consequence as to be the subject of our 3rd Article, and is received by all theological authors of any note, whether Episcopal or Non-Episcopal, yet there are still some (we hope none in our Church) who deny or question it, and in their ignorance call it Popish, whereas it is they themselves who, in this respect, are assimilated to the Papists. But to enter on this subject, after Pearson in his work on the Creed—Horsley, in his sermon, one of the most lucid in our language—Hobart, in his dissertation, and, we add, the sermon before us, would indeed be a work of supererogation. To some of our readers, these treatises however may not be accessible, and therefore we place on our pages the following extracts, only as assuming the liberty of so arranging as to render them a sort of abstract of Mr. Sherwood's instructive discourse:—"Paradise, or the residence of the departed

souls of the righteous, is denoted, in Scripture, by various other names and phrases; such as "*Abraham's bosom*," where the angels carried Lazarus—"the lower part of the earth," into which our Lord descended; and "a prison," where, in safe keeping, were the spirits to which our Lord went to preach; but the more frequent and common name for this place is "*Hell*," in the *primary* and good sense of the word—"As his soul was not left in hell, neither his flesh did see corruption." In this *primary* and good sense, the word hell is to be understood in the creed." The Jews meant by Paradise, the residence of an intermediate state, between death and the resurrection—a state wherein the soul exists separate from the body, waiting, comparatively happy, its re-union with the body at the general resurrection?" "By Paradise, cannot be understood Heaven, the kingdom of glory, for our Lord said to the penitent thief, that he should *be there with him that day*—the day on which he was crucified; but our Lord did not *on that day* ascend to Heaven, the kingdom of glory; He did not ascend thither till forty days after his resurrection."

"If, at death, the souls of the righteous go into perfect happiness, and the souls of the wicked into complete misery, no good reason can be assigned why there should be a general judgment; for what can be its object? Not surely to acquit the righteous, nor yet to condemn the wicked, for this will already have been done. The state both of the righteous and the wicked is fixed at death, and not only fixed, but consummated. I see not, therefore, but on this theory, the general judgment at the last day, is virtually done away." In direct confirmation of this doctrine, "we have our Lord's express declarations. Comforting his desponding disciples under the gloomy prospects of his leaving them, the blessed Saviour says, *I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there you may be also.* But our Lord has not yet come again; his second advent is *yet future*. These, his chosen disciples, therefore, have not yet gone where the Saviour *now* is; they have not yet ascended to Heaven, nor have they yet taken possession of any of those many mansions which the Holy Jesus hath gone to prepare for them in His Father's house. They are, however, gone from the earth, they are not here; and as these disciples are not in Heaven, nor yet on earth, they must be in some intermediate place. This place we believe to be Paradise, into which the soul of our Lord descended; where the souls of all the faithful go, and where, removed from the sufferings of the earth, yet not capable of the enjoyments of Heaven, they rest from their labors, waiting with lively hope the redemption or the resurrection of their bodies, and the entire possession and full enjoyment of that blessed, incorruptible and never fading inheritance which is reserved for them in Heaven. In support of the same great and comfortable truth, is the language of St. Paul. Addressing the Thessalonians, he says—*If ye believe that Jesus died and rose again, even so them also which sleep, have died in Jesus, will God bring him—when He comes in majesty to judge the world. For this we say unto you, by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent—shall not anticipate—shall not go into Heaven before them which are asleep—which are dead. For the*

Lord himself shall descend from Heaven with a shout, with the voice of the Archangel and with the trump of God; and the dead in Christ shall rise first. At the second coming of our Lord to judgment, the dead shall first be raised; then, *we which are alive and remain*—the quick, *shall be caught up together with them*, thus raised from the dead, *in the clouds to meet the Lord in the air; and so, after this event, shall we be ever with the Lord.* We are here assured that those, who may be found alive at the last day, shall not go into Heaven before those who may be then of the number of the dead. For the dead in Christ shall be raised first—before any shall be caught up to meet the Lord, or shall ascend into Heaven. But the dead have not yet been raised; as yet, therefore, none have ascended into Heaven; nor will any ascend thither, till after the second coming of our Lord to judgment, and the general resurrection at the last day. Again, writing to the Hebrews, and speaking of the ancient Patriarchs, the Apostle says: *these all having obtained a good report through faith received not the promise*—the promised reward; *God having provided some better things for us, that they without us should not be made perfect.* In other words, God, having provided for all his faithful children another and better state of existence—a state of heavenly bliss and glory, hath so ordered it that those ancient and holy men shall not receive the completion of the promise made to them—shall not enter into that better and glorified state, till we shall be enabled to enter in with them, that they without us should not be made perfect—should not go into glory before us.” “Besides the obvious and natural meaning of the last article in her [the Church] creeds, which, in the order and place it stands, shows plainly, that by “*the life everlasting*”—“*the life of the world to come,*” is to be understood that life of glory which is *to follow* the coming of Christ to judgment, and the resurrection of the dead.”

“In the collects for the first and second Sundays in Advent, we are taught to pray that in *the last day*, when Christ *shall come again* in his glorious majesty to judge both the quick and the dead, *we may rise to the life immortal*—‘that at *His second coming* to judge the world, *we may be found an acceptable people* in his sight.’ In the prayer for Christ’s church militant, at the administration of the holy communion, there is this language of prayer and praise—‘We also bless thy holy name for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them, *we may be partakers of thy heavenly kingdom.*’ The object of this petition is a participation in the blessings of Christ’s heavenly kingdom, an object which is supposed to be yet future, not only to us, but also to those who are departed. So again in the prayers of the burial office, we pray alike, yet *distinctly* for the blessings promised to both the intermediate and the glorified state—not only, “that when we shall depart this life *we may rest in Christ*, but that at the general resurrection in the last day we may be found acceptable in his sight,” and that then *we may have our perfect consummation and bliss both in body and soul in his eternal and everlasting glory.*” “The primitive Fathers* uniformly

* Clement, Irenaeus, Tertullian, Chrysostom, Theodoret, Justin Martyr, Novatian, Lactantius, Hilary, Jerome, and Austin.

reprobate the opinion, that souls at death pass immediately into glory, as unchristian and dangerous, as militating against the doctrines of the resurrection of the body and the eternal judgment; and they hesitated not to pronounce heretics, those who held this opinion." "Nor is this all; the ablest and most distinguished writers of other Protestant denominations set forth clearly and equivocally the same doctrine. In a word, there seems no one doctrine, in the whole range of Christian theology, wherein the sentiments of great, good and holy men have, in every age of the church, more generally harmonized, than in this of an intermediate state."

Our author quotes passages to show their conformity with the doctrine of our Church on this point, from Vitranga, Doddridge, Watts, Mac-knight, Campbell, Wesley, Adam Clark, Dwight, Knapp, and the Liturgy and Confession of the Reformed Dutch Church. The history of the Witch of Endor is referred to as corroborative testimony, as also the notions of the heathen respecting Elysium and Tartarus. It appears the invisible world consists of Paradise, where the *good* spirits are—Tartarus where the *evil* spirits of men are. Hades is the name of the general place, including both Tartarus and Paradise. Gehenne is the place of final punishment, as Heaven is of final and the highest happiness. Hades is found in eleven, Gehenne in thirteen texts. In all these twenty-four texts the English is "Hell," and the reader from the connection, must decide whether Hades or Gehenna is meant.

The following facts will be new to many: "At the council of Florence, held in 1439, and when a union was formed between the Greek and Roman Churches, the doctrine, that the souls of the righteous go, at death, into the full fruition of God, was for the first time established. The language of the decree of this council, in relation to this matter, is, 'The souls of those who have never sinned since their baptism, or of those who having fallen into sins, have been purified from them in their bodies, or after their departure out of them, enter immediately into Heaven, and see purely the Trinity.' Having succeeded in placing departed saints in Heaven, the next object of the Church of Rome, in order to secure the profits and advantages of pardons, indulgencies, &c., consequent upon a purgatory on one hand, and the beatific vision of God, on the other, was to make these saints in glory the objects of religious worship. Accordingly, in 1563, at the twenty-fifth, and last session of the council of Trent, the doctrine of invocation to saints was established." "Puller, in his 'Moderation of the Church of England,' enumerates about twenty particulars, wherein the various sectaries 'were sailing to Rome by' what he calls 'the side wind of separation.'"

Devotional Library.—The following works are from the press of Messrs. D. Appleton & Co., New York:—Bishop Patrick's Discourse on Prayer; Heart's Ease, by the same; Bishop Wilson's *Sacra Privata*; Sutton on the Sacrament; and a volume of Poems, Thoughts in Past Years, by the author of the Cathedral. These works are too well known to require our commendation. Those who know their richness and beauty of style and have felt the force of their fervent piety, will never wish to have either beyond their reach. They are fit companions of the

Bible and Prayer Book. The centre table of the Christian's parlour, the bed room and the closet should, where means are sufficient, be furnished with them. We understand that the design of the publishers is to follow these with many other standard works of devotional theology, from the purest old writers of the Church, provided sufficient encouragement is secured. We most earnestly hope that the trashy, and as poisonous as trashy, works of the day, with which the land is flooded, will not float away the patronage of such publications as we have named in this article.—*Utica Gospel Messenger*.

Meditations on the Holy Sacrament. By Christopher Sutton, D. D., late Prebend of Westminster.—It is purely practical; the doctrine of the Eucharist being touched upon only in so far as was necessary to guard against error. Its standard of piety is very high, and the helps which it affords to a devout participation of the holy sacrament of which it treats, should make it the inseparable companion of every communicant. We know, indeed, of no work on the subject that can in all respects be compared with it; and for its agency in promoting the advancement in holiness after which every Christian should strive, have no hesitation in classing it with the Treatise on "Holy Living and Dying," of Bishop Taylor, and the "Sacra Privata," of Bishop Wilson. The period at which the book was written will account for, and excuse, what in the present age would be regarded as defects of style; but these are fewer than might have been expected, and are soon lost sight of in the contemplation of the many and great excellencies with which it abounds.—*Churchman*.

SELECTIONS.

We invite particular attention to this department of our miscellany. It is with no affected diffidence that we remark, our readers will be better instructed and influenced by the mighty dead, and living authors from whom we quote, than by our original articles. This might not be the case, if our correspondents were more obliging. If good is done, however, it is not material whether the agent be an extract from a homily, or from an unpublished manuscript. This Sermon of Bishop Meade, we particularly commend:

DUTY OF INDUSTRY.

In the sweat of thy face shalt thou eat bread, until thou return unto the ground.—GEN. iii. 19.

Man was evidently formed in body and mind for action. He disobeys the law of his nature, that is, the will of God, and fails in the perfection of his being, when he is not diligently employed. This is true not merely since the fall and the curse. The garden of Eden, blooming in flowers, and abounding in fruits, and free from thorns and thistles, must nevertheless be kept and dressed by the hand of man. "The Lord God took the man and put him into the garden to dress it and to keep it."

It was doubtless an occupation in which he delighted to engage, always succeeding to the utmost of his wishes, increasing by the hand of diligence even the beauties and bounties of Providence; ever admiring and adoring the goodness and greatness of the Master, whose garden he was tending, and when wearied nature sought repose, he sweetly sank to rest in the arms of God. No one can consider the nature of man without perceiving that diligent action is necessary to his true enjoyment. So it was in Eden. So doubtless it will be in heaven, where it may prove to be no fiction that wings will be added to increase the rapidity of our motion as well as willing hearts to urge them to their utmost speed.

But our text speaks of this as a toil—an agony—drawing sweat from the brow—a curse inflicted on man for sin—the very earth being cursed, so that hard labor is required to keep down the thorns and briars which it brings forth, and to draw from it the needful food. And what if it should be a present curse? Perhaps it may avert a future and heavier one, and thereby become a blessing. Shall we receive good at the hand of God, and not evil, also? Shall a living man complain, a man for the punishment of his sins, when that very punishment is not only deserved, but is salutary? Doubtless after man's sin, this was the best use to be made of him and the earth on which he stood—the objects at once of heaven's pity and displeasure. Although the culture of the earth and the exercise of man's faculties of soul and body, in various ways, were attended with many sorrows, pains, and trials, from which he was free in Paradise; yet doubtless all these difficulties were graciously adapted to his fallen state, and necessary for his probation and restoration. A life of ease and prosperity would have sealed his ruin and closed the door of hope forever. Let us not, therefore, for a moment seek to escape any appointment of a wise and gracious Providence. The cup which our Father has given us to drink, shall we not drink it? Yea, and much rather than any cup of earthly ease and delight mingled by the hand of man.

Let us consider the true import of the text—"In the sweat of thy brow shalt thou eat thy bread."

If I mistake not, we must understand these words as expressing much more than their literal meaning. They contain a general description of the state of man after the fall—a state requiring him to toil and strive not merely to extract food from the earth by the sweat of his brow, but to earn an honest livelihood in some of the many lawful pursuits of man by a diligent application to the duties thereof. But I would say especially, taking my stand by the text, that man must never think it beneath him to cultivate that earth from which he was taken and to which he is soon to return. It was the innocent occupation of blissful Eden—it has been the most innocent and honorable in every age and clime since man was driven from Eden. Happy they who are permitted by the sweat of their brow to eat bread from the kindred earth.

In proof that diligence in all proper pursuits is required of man, and that idleness is most offensive to God, we shall appeal to his word, according to which his ministers are bound to preach. Some think that such a theme as this is not sufficiently evangelical, and that a preacher is sinking into a mere moralist when he discourses on such a subject.

I would not wonder if indolent Christians, who will not work, should thus think ; but that any others should, would indeed be a matter of surprise. Every sermon is evangelical, no matter what duty it enjoins, if it enjoin the same from right motives and with right ends. The apostles and Christ himself preached on every duty, and if any man now speak let him speak as the oracles of God.

We can not only adduce precept and warning against the slothful, but we can point to the very example of Christ, who was ever going about doing good, and instead of pleasing himself made it his meat and drink to do his heavenly Father's will. Yea, more ; in opposition to the pride and indolence of man which is ever seeking ease and luxury, we may bid him look at the chosen birth-place of Christ—we might send him on a long and weary journey up to Jerusalem with the child Jesus and his parents, on foot, himself only twelve years old. Yea, more ; we might point him to that which has always been believed—that from henceforth he labored with his supposed father, at his occupation, until the time for his public ministry had arrived. Thus did our Immanuel, when clothed in the human form and bearing all our burthen of sin and sorrow, choose to sanctify poverty and toil, and fulfil this condition of our fallen humanity—that is, eat bread by the sweat of his brow. Who shall despise toil and labor after this high and holy example of a voluntary choice of it?

Now listen to a few of God's express words concerning it. "When we were with you, this we commanded you," saith St. Paul, "that if any would not work, neither should he eat." "Study," says he, "to be quiet and to do your own business and to work with your own hands as we commanded you." And again—though he of all men might have been released from such a duty, yet on account of the present emergency and by way of example, he calls them to witness how his own hands ministered to his necessities and to them that were with him. The apostle Paul had been brought up to the trade of a sail or tent maker in Judea, and there was a common saying, that he who did not teach his son a trade or profession, taught him to steal. In other ancient States this was required by law, and he who was found without any occupation was denied the right of citizenship and banished.

Let me also adduce the testimony of the chief of the wise men, who seems, from the frequent and emphatic manner in which he mentions this subject, to have considered it one of great importance. Let any idler read the proverbs of Solomon, and then go and hide his face for very shame. "Seest thou a man," said Solomon, "diligent in business, he shall stand before kings—he shall not stand before mean men." To labor and be content with what a man hath is a sweet life. "The sleep of a laboring man is sweet." On the contrary, how truly does he say, "The desire of the slothful killeth him, for he refuseth to labor." "The soul of the sluggard desireth but hath nothing. And drowsiness shall clothe a man with rags." "I went by the field of the slothful," he says, "and lo, it was all overgrown with thorns, and nettles covered the place thereof, and the stone wall was broken down."

But I pass by all other admonitions of this wise man, to come to this one. "Go to the ant, thou sluggard, consider her ways and be wise ;

which having no overseer, guide, or ruler, provideth her meat in the summer and gathereth her food in the harvest." Solomon here sends us not to some celebrated examples of human effort and perseverance, but to one of the least of those little creatures which we tread under foot, that we may learn wisdom from them. And what do we see when we go to the little ant? We see, in a summer's day, a diminutive little creature sometimes labouring under a weight more than four times his own bulk and bearing it to some common store-house, against the winter. If it faints or wearies under its burthen, one of its fellows is ready with its help. He might see them stowing away their provisions in some well prepared abode to be ready for use when it would be impossible to obtain it elsewhere. He would see what is not to be seen in any human society—that there is not one idler there; all are busy in preparing what all will soon need and share. What a lesson, to his shame, might many a slothful one learn of the ant, who never eats the bread of idleness!

Having thus shown the will of God from the word of God on the subject of our discourse, we will proceed to state some reasons which experience furnishes, why diligent action is so beneficial, and indolence is so injurious, to the human frame, whether of body or soul. It has been well said, "that the perfection and happiness of every being, and every thing in the world, consists in the right application and exertion of their powers to the ends and purposes for which they were designed. And whenever they are diverted from these purposes and applied to others, they become useless and unhappy. If the body be not employed it becomes bloated, languid, enervated. Sloth seizes it at first, and all the infirmities of life pursue sloth, and then the languid pleasures of inactivity, are followed by the sharp pains of slow and racking distempers. Whereas labor as it is the sure pledge of health, so it is the sure source of all those pleasures that result from it. There is a pleasure even in the weariness which succeeds temperate exercise, which far excels all the enjoyments of sloth. What an exquisite relish does it give to the plainest and coarsest food? What softness even to a pillow of stone? The sleep of a laboring man is sweet, whereas the very rest and ease of a slothful man is a burthen to him. It is certain that men may eat till the most delicious food lose all its relish, and so they may rest till feathers lose all their softness—till pillows and beds of down can supply them with no one easy spot whereon to recline their languid head; and if they chance to doze in that uneasy condition, sleep, which is a refreshment to a body weary with labor, can only be an additional grievance to a body wearied with rest."* So also as to the mind. Plato tells us that industry is as much preferable to idleness as brightness is to rust—plainly implying, that idleness to the mind is what rust is to metals. And in truth, it is so—it does not only tarnish its lustre and make it unfit for use, but it eats into it. The mind was formed for exercise as well as the body; and if it be left unemployed, it will not only grow dull and rusty, but it will prey upon itself; and though it should not degenerate altogether into the condition of the sluggard's

* Dr. Delany.

vineyard—though it shall not fall into all the ruin and detestation of vice, it will never want sufficient supplies of spleen and evil appetites to punish its indolence.”*

The same writer well remarks, “that a vacant mind is the proper habitation of the devil—it is the house to which he cometh and findeth empty—then goeth he and taketh with him seven other spirits more wicked than himself, and they enter in and dwell there. Or if demons from below arise not to take possession, the wicked one hath spirits enough on earth to come and prey upon the idler, who tired of his own company, gladly throws open his house to the reception of other idlers and tipplers, who soon encourage each other to all manner of vice. Property flies—cards and the bottle are resorted to—poverty, like an armed man, comes in at the door—what can he do—he cannot dig—to beg he is ashamed—he sinks down into contempt, if he does not rush into desperation. How different with the diligent man. Happy in mind, healthful in body, possessed of a competency, all men respect him—he has not only the means of his own comfort—not only provideth for his own house, but has something for the poor and unfortunate, which perhaps he has gained by the labor of his own hands, or the diligent use of other faculties, whereby he has complied with the will of God in his formation.

Having made these general remarks on the text, let me now come to the more special application of the same. Many years since I prepared and published a short essay addressed to parents in Virginia, on the duty of bringing up their children to more industrious, frugal and independent habits, as a means of preventing that great deterioration which was evidently taking place in the best families of the State, whom the wheel of fortune was rapidly whirling around and would soon bury in the dust. I have seen no cause to change my opinion on the subject, but on the contrary, have witnessed each year the sad effects of the old order of things, and am perhaps destined to witness far sadder catastrophes in time to come. Our situation in a large and interesting portion of this land is in some respects much to be lamented. It is a sad inheritance from our forefathers who ate sour grapes, by which their children’s teeth are set on edge.

Among the evils incident to our condition, is this strong temptation to idleness even from our infancy—the absence of many powerful incentives to enterprise—and especially the want of due exercise for our animal frame, which is essential to the perfection of the whole system of man. From a variety of causes, many kinds of useful and profitable labor find no favor either with parents or children; and many employments are considered unsuitable here, which in all other countries, and throughout the world, in every age, have been deemed honorable. Amongst a large and respectable portion of the community two professions only seem to have been coveted by the young men, and they are now so overwhelmed with numbers, as to lead but seldom either to profit or honor; too often, to vice and ruin. Within the last few years, indeed, the spirit of adventure and the love of gain have led forth many to the

* Dr. Delany.

distant West and South, to the jeopardy of life, peace, virtue, and the hopes of heaven; but that as a South Sea dream has passed away, leaving the visionary expectants wide awake to the full consciousness of their greater poverty. The situation of our daughters is also, in many respects, unfortunate—the temptations to inactivity are great—and few opportunities for obtaining an independent support are opened to them. The subdivisions of the estates, of course, will not allow either sons or daughters to marry and have families and live as their fathers have done; and yet the same difficulties lie in the way of resorting to a different mode of living. Their education, their habits, their feelings, revolt against so great a change as sometimes appears necessary. Something, however, must be done, or ruin here, or banishment to the West, with worse ruin perhaps there, must ensue. This consideration presses with much weight on the best of parents. They look with tearful eyes and bleeding hearts on a number of dear sons and daughters, and ask what is to become of them. With all their economy and diligence, they can scarce make out to clothe and feed them on the present plan, adding perhaps a very imperfect education. But for what are they educating them? To be *ladies* and *gentlemen*, not of fortune, but without fortune. And in what manner they are to live as such in time to come, or by what means they are to venture to have families of their own, they know not. They look around in vain to find some avocation suitable to them—some opening for an honest livelihood. Should some sure and honorable opportunity present itself to industry and skill, their children have not been prepared to embrace it. They want the energy of mind and of body, and the proper education from early youth, and now it is too late to begin.

But can nothing in the way of remedy be done? Must we lie down in despair and let ruin trample us under foot? I cannot think it. I believe that our text rightly followed will apply the most effectual remedy. If we will only obey the law of our nature, the appointment of a wise and gracious God, and train up our children in the way of diligence, in which they ought to go, and be ourselves wholesome examples, a great change for the better may take place. But in order to this, we must in good earnest, as believers in God's word, be persuaded, that labor, diligence, self-denial, are appointed unto man, and for his good always—that it is criminal to attempt to lead any other kind of life—that it is an impious attempt to avoid a wise and gracious dispensation of Providence to sinful beings who are on trial for another life. We must be verily persuaded that no situation or circumstance can exempt us from the duty of active exertion in some mode of life—that the man or woman who attempts to lead a life of indolence is an offence unto God—deserves neither food nor raiment—forfeits life itself—for it is written, “he that will not work, neither let him eat.” We must from our inmost souls abhor the thought of idleness for ourselves and children, and look upon that child as an evil in the world who is prone to indolence.

Perhaps some will say—the peculiar situation we are in, and the many around us ever ready to meet our wants, render bodily exertion unnecessary. To this, I reply, that such was in a great measure the

case among the Jews and early Christians, and yet we find the Scriptures, both old and new, full in praise of toil and labor, and strong in condemnation of indolence. We find Abraham and Sarah taking part in preparing for those strangers who proved to be angels, although hundreds were ready at their bidding to do the whole, and Paul, though he had power to dispense with it, yet labored with his own hands, when for example's sake, it seemed to be good to do so. And who will read the inimitable description of the virtuous woman, by the heaven guided pen of Solomon, without being assured that the diligent use of the hands is not incompatible with the proper culture of the mind, and the most particular attention to every domestic duty, not unfavorable to the sweetest disposition of the heart. I doubt not, my friends, that if there was first only the willing mind, we should all of us be able to find useful and suitable employment both for body and mind, as well for ourselves as children, from an early age. If, instead of multiplying the occasions for the services of others to ourselves and children, we were ever seeking to diminish them—instead of seeking to avoid as much employment as possible, we were trying to appropriate to ourselves a full share, and thus become more and more independent, in the true sense of that word, we should not fail of our object. We might in spite of our peculiar circumstances and temptations to the contrary, give to our children such an education of body and mind as would in a great measure relieve anxious parents from all that distressing apprehension which now affects them even to misery at thought of their children. They might behold in every diligent and well trained child, one who need not fear that God would provide employment and support. They might say to such, "Trust in the Lord," my child, "and be doing good"—"dwell in the land"—in this land—or any part of our land—"and verily thou shalt be fed." The very poorest district of our State or County, by the blessing of God, will yield a support to diligence, frugality and prudence.

(To be Continued.)

EXTRACT FROM THE ADDRESS OF THE BISHOP OF THE DIOCESE OF
GEORGIA, TO THE CONVENTION, MAY, 1841.

"At a moment when the deeply interesting subject of Church education is enlisting the feelings of the Church, and engaging the talents of some of the ablest of her ministry, it affords me much pleasure to report to this Convention that the Christian liberality of G. B. Lamar, Esq. of Savannah, has enabled our Diocese to commence this work under the very best auspices. Having purchased the beautiful spot, known as the Montpelier Springs, he has presented it with seven or eight hundred acres of land in its vicinity, to the Episcopal Church, vesting the property in a Board of Trustees, all of whom are members of our Church, the Bishop of the Diocese being, ex-officio, its President, with the injunction that the school shall be conducted upon Episcopal principles. The school has been organized by the election of the Rev. Charles Fay and his wife, late of Vermont, as its Instructors, and of Samuel H. Fay.

Esq. late of Savannah, as its Treasurer and Steward. Its growth must, at first, from its distinctive principles, be slow; but I trust that prudent management and strict discipline, and a religious spirit, will win for it the support of the Christian Church.

“The religious instruction of our domestics, and of the negroes upon plantations, is a subject that should never be passed over in the address of a Southern Bishop! It is a subject that ought to press upon us, as a Church, with great power; and we think, without any disparagement, that there is no arrangement of worship so well qualified as ours, to meet exactly the wants of our colored population. What they need is *sound religious instruction—such instruction* as they can lay hold upon and retain—exactly such as is prepared to their hand in our Liturgy and Catechism. There is no lack, among the negroes, of the means of grace; there are very few colored persons of the State of Georgia who have not, within their reach, some kind of religious exercise; but it is, for the most part, a religion of excitement, occupied entirely with the feelings, while they need to be *instructed* in the first principles of the doctrine of Christ. What they require we can furnish, if we will only stir up ourselves, brethren of the clergy, to this most interesting and necessary labor. It is a mistake to suppose that our Church repels, by her liturgical forms, this class of our population; it ought to be and it might be emphatically *their Church*, if we, her ministers, would do our duty in the matter. But that duty requires, on our part, persevering effort, assiduous attention, indefatigable patience. They must be taught the Liturgy before they can relish it, and that instruction must be given, line upon line and precept upon precept—beginning with them in the Sunday school as children, and gradually training them up into Church people. I would suggest that each Clergyman should make a list of all the colored children belonging to the families in his congregation—should collect them into a Sunday school in connexion with his Church—should baptize all that were young enough to receive the rite, persuading their masters and mistresses to act as their sponsors—should train them up to repeat and understand and appreciate the Liturgy—should consider them an integral part of his flock, watching over them as he does over the white children of his congregation—should present them, at proper times, for Confirmation, and finally connect them with the Communion of the Church. To carry out this plan fully, comfortable sittings should be provided for them in every Church, and they should be made to feel that they were welcome to our table. I feel confident that, in a few years, should this suggestion be carried out, we should see large congregations of well instructed colored people connected with every Episcopal Church. Under existing circumstances, where the servants of Episcopal families have been suffered to wander off into other folds, the attempt to recall them would not be attended with any good result. We must regain our lost ground by attaching the children to our forms of worship.”

POETRY.

FOR THE GOSPEL MESSENGER.

TO THE MEMORY OF ———.

DEEP on the bosom of the morning's swell,
In solemn cadence, floats the passing bell,
As if an angel's tongue had given it breath,
It registers in Heaven the Christian's death!

At every pause the tears of sorrow start,
And every stroke beats heavy on the heart;
Remembrance weeps as around the silent dead,
The mourners walk with slow and silent tread.

Departed leader of that Christian band,
Upheld and fostered by thy Pastor hand,
Whose lips, as touched by hallowed coals of fire,
Could warm the spirit, and the soul inspire.

What poet's verse can sketch thy mind,
Where God's own image sat in love enshrined;
Where pure Religion, like unspotted flame,
Gave life and virtue to its guiltless frame?

Rich in persuasive eloquence of soul,
The passions felt, and owned thy sweet control;
Immortal blessings warbled from thy tongue,
And holy comforts on its accents hung!

Raised by thy hand, the bursting heart of grief,
Looked up to Heaven, and found in Heaven relief;
Affliction, silent, kissed the chastening rod,
Resigned its sorrows, and still blest its God.

E'en now, methinks, I hear the well known voice,
That bids the mourner in her tears rejoice;
I see thee kneel—Jehovah dries each tear—
Bends from his throne, and grants the good man's prayer.

Warm'd by thy zeal, the stubborn heart would melt,
And scoffers weep o'er what their Saviour felt;
The sinner paused—and chose the better path,
That shunned the vengeance of Almighty wrath.

By thee the poor and destitute were blest!
The heart by woe and wretchedness opprest,
Found in thy prayers and sympathy, relief—
The oil of gladness for the tears of grief!

Thou man of God, to whom none ever came,
An unbeliever in Immanuel's name,
That did not, e'er he went, a Christian prove,
A humble suppliant for Immanuel's love.

What tho' Almighty Pow'r the mandate gave,
That locked thy mortal form within the grave,

The dark centurion of the midnight tomb,
Holds not thy spirit in its silent womb!

Far up yon pathway, so supremely bright,
Studded with stars, and paved with worlds of light,
It sought the footstool of its Father's throne,
Its constant dwelling, and its heavenly home.

There close besides the Almighty's judgment seat,
Array'd in splendour, at the Saviour's feet,
It wakes the song that angels love to raise—
The pealing anthem of eternal praise.

RELIGIOUS INTELLIGENCE.

Missionary Lecture at St. Stephen's Chapel.—That for June, was delivered by the Assistant Minister of St. Paul's Church Radcliffeboro', and the amount collected was \$20.

St. Peter's Church.—On the occasion of opening the very neat edifice, (May 28,) erected by this Church for the accommodation of its Sunday and Parish schools, and also for other purposes of a religious nature, Evening Prayer was read by the Bishop, the Lessons by the Rector of St. Michael's, and an Address by the Rector of St. Peter's, in which he interestingly dwelt on the paramount importance of Christian education.

St. Philip's Church, Bradford Springs.—The following is the sentence of its Consecration:—"Whereas, a few members, male and female, of the Protestant Episcopal Church, residing during the summer in Sumter district, South-Carolina, near the Bradford Springs, recognizing the obligation of participating in the worship and instruction of the Church; and desiring to secure for themselves, their children, servants, and neighbours, the inestimable advantages of the Sacraments, of "Common Prayer," and of the teaching of the Church and its Ministers, did, in the year of our Lord 1840, adopt measures for erecting at the said place a house of God.

"And, whereas, for this holy, benevolent, and patriotic purpose, a site was given by the proprietor of the said Springs, HENRY BRITTON, Esqr., for which gift we here record our sincere gratitude.

"And, whereas, some Ministers and members of our Church, and other persons being religiously and devoutly disposed, cherishing a sympathy for the souls of their fellow Christians and fellow men, and recognizing the necessity of the institutions of the Christian Religion to the well-being of the community, have by their donations, for which we here express our thanks, greatly assisted in the promotion of this good work.

"And, whereas, there is reason to hope, that this part of the country will be more and more attractive by reason of its well established reputation for healthfulness, its convenient situation, its elevated surface, its pure and salutary waters, its soft and varied scenery, and its other

advantages; and, therefore, that means will be obtained for appropriately finishing this neat edifice, and for providing for it a Minister.

"And, whereas, under the blessing of God, on the zeal and liberality to which we have referred, the building is in a state fit to be used for the benefit 'of all sorts and conditions of men' of all ages, the parent and the child, the master and the servant.

"And, whereas, finally 'the form of Consecration of a Church' according to the order of the Protestant Episcopal Church in the United States of America, has been duly complied with.*

"Now, therefore, be it known to all men, that from and after the date of this 'Sentence of Consecration,' this house, under the title of St. Philip's Church, Bradford Springs, is 'none other than the house of God,' and henceforward, and forever, is to be separated from all secular uses whatever, and is to be used exclusively for religious purposes, and specially for devout meditation and prayer to God the Father, the Son, and the Holy Ghost, three Persons but one God---for the 'administration of the Sacraments, and other rites and ceremonies of the Church'---and for teaching (by the reading of the word of God, by the formularies of the Church, by Sermons, and by catechising,) in conformity to the principles of the Protestant Episcopal Church, as those principles are developed in 'the Book of Common Prayer,' in the Homilies, and in the Constitution, and Canons, of the said Church.

"Given this 9th day of June, in the year of our divine Redeemer, 1841, the Rector of Grace Church, Camden, (Rev. E. Phillips,) being present and assisting in the services.

CHRISTOPHER E. GADSDEN,

Bishop of the Diocese of South-Carolina.

Episcopal Journal: Extracts from it.---April 10th, held the examination of a candidate for holy orders.

April 13th, at Georgetown, administered the sacred rite of Confirmation to a gentleman whose infirmity prevented his being present at the Church.

April 14th, Wednesday, at the Church in Prince George's Parish, Winyaw, I read Morning Prayer, the Rector (Rev. R. T. Howard) read a lecture on Confirmation.

April 15th, Thursday, in All-Saints' Parish, at the lower Church, the Rector (Rev. A. Glennie) read Prayers, I administered Confirmation to three persons and delivered the address. In the afternoon at the Chapel on the plantation of Mr. John Tucker, I attended the Catechising of about thirty children of color by the Rector. At night, in the same Chapel, the Rector of the Parish read Prayers, I administered Confirmation to thirty-one colored persons, and made a short address on James iv. 17: "To him who knoweth to do good, and doeth it not, to him it is sin," and briefly explained the rite of Confirmation. This neat chapel---the cross on its front---the ringing of the bell---the interest manifested by all present---in short, the whole scene was adapted to produce devout gratitude and gladness. Other planters in this parish have

* A letter of invitation to consecrate, was of course received from the Vestry.

Chapels for the accommodation of their slaves. The Rector officiates at ten plantations.

April 16th, Friday, at All-Saints', upper Church, the Rector read the Prayers. The Lessons were read by the Rev. Mr. Gallagher. I preached and confirmed two persons. In the afternoon, at the plantation of Mr. A. Belin, was present at the catechising, by the Rector, of fifty-five children of color. Their singing of hymns from our Prayer Book was remarkably animating. A few words of encouragement were addressed to them, and the blessing pronounced by me. At night, after the reading of the Prayers by the Rector, and the Lessons by Rev. Mr. Gallagher, I confirmed forty-nine of the slaves.

April 17th, Saturday, at the Chapel in Prince Frederick's Parish, the Minister (Rev. Mr. Gallagher) read Morning Prayer. I preached an Easter season sermon.

April 18th, first Sunday after Easter, at the Church in Prince George's Parish, Winyaw, the Rector (Rev. R. T. Howard) read Prayers, Rev. P. T. Keith the Lessons, Rev. M. H. Lance the Ante-Communion, and I preached on Confirmation, administered the rite to nineteen persons, and delivered a short address. In the afternoon, Rev. P. T. Keith read the Prayers, the Rector the Lessons, and I preached on the conduct of David at the death of Absalom.

April 21st, Wednesday, at Trinity Church, Society Hill, the Rector (Rev. C. P. Elliott) read Morning Prayer, and I preached on Confirmation.

April 22nd, at Cheraw, committed to paper a Circular to the Clergy and Laity, in relation to the 14th May next, recommended by the President to be observed as a day of fasting and prayer in consequence of the death of the late President.

April 24th, Saturday, at St. David's Church, Cheraw, Morning Prayer was read by the Rev. Mr. Geer of North-Carolina. I preached on Confirmation. This Church is at present without a Minister. At night, Rev. Mr. Geer read Prayers, and I preached from Deut. viii. 2 and 5.

April 25th, second Sunday after Easter and festival of St. Mark, at the same Church, Rev. Mr. Geer read Prayer, Rev. Mr. Burke the Ante-Communion. I preached, confirmed three persons, and administered the holy communion to thirty-one persons. In the afternoon I read Prayers, Rev. Mr. Geer preached, and I catechised ten children. At night, in Marlboro' district, at Mr. O. H. Kollock's plantation, I held a religious service for his slaves.

April 27th, Tuesday, at Trinity Church, Society Hill, I read Evening Prayers and preached.

May 9th, fourth Sunday after Easter, Morning Prayer was read, and a sermon preached by Rev. Mr. Barnwell, who also presented for Deacon's orders Mr. Robert D. Shindler, who was ordained by me.

May 16th, fifth Sunday after Easter, in the afternoon, made an *informal visitation* to St. John's Chapel, Hampstead. The Minister preached, I read Prayers, and attended at the catechising of about forty children and ten persons of color. I asked a few questions.

May 28th, on the occasion of opening the Sunday and Parish School-house for St. Peter's Church, I read Evening Prayer—the Lessons being read by the Rector of St. Michaels, there was an address by the Rector of St. Peter's.

June 5th, Saturday, at St. Mark's Church, Clarendon, after Morning Prayer by the Rector of Trinity Church, Society Hill, and the reading of the Lessons by the Rector of Grace Church, Camden, I preached on Confirmation, administered it to five persons, and made a short address.

June 6th, Trinity Sunday, at same Church, Morning Prayer was read by the Rector of Trinity Church, Society Hill, the sermon by the Rector of Trinity Church, Columbia; I administered Confirmation to two persons, and admitted to the holy order of Priests, Arthur Wigfall, the Minister of this Church. The holy communion was attended by twenty-six persons.

June 9th, St. Philip's Church, Bradford Springs was consecrated---the Rector of Grace Church, Camden, kindly assisting me in the services. He preached from the text "the Church of the living God," an appropriate discourse, replete with thought and feeling; in which the characteristics of the Church, viz. unity, catholicity, apostolical succession, &c. and its claims on mankind were scripturally and impressively set forth. He also read the Sentence of Consecration; the holy communion was administered to three persons.

June 10th, at the Church of Claremont, the Rector (Rev. A. Converse,) read Morning Prayer, I preached on the Trinity, confirmed two persons, and made a short address.

June 11th, Festival of St. Barnabas, Friday, in the afternoon, at Mr. Wm. Clarkson's Sand-hill place, near the Wateree, catechised twenty-five children, his servants.

June 12th, Saturday, same place in the morning, catechised twenty-three children. In the afternoon at Mr. Wm. Clarkson's plantation, read Evening Prayer and preached to his slaves.

June 13th, first Sunday after Trinity, I heard the colored children the Church Catechism, at the Church built by Mr. Clarkson, near the Wateree, read Morning Prayer and the Ante-communion---preached on Christian obedience---the condition but not the cause of salvation, and catechised two children. In the afternoon, at a private house I read Evening Prayer.

June 15th, Tuesday, at Tottness, the Rector (Rev. R. Johnson,) read Morning Prayer, I preached on Confirmation. In the afternoon the Rector read Evening Prayer, I preached and catechised the children.

June 16, Wednesday, at St. Paul's Church, Summerville, read Morning Prayer, the Rector read the Lessons and I preached.

June 24th, St. John Baptist day, canonical visitation was made to St. Stephen's Chapel, Charleston, the Minister (Rev. T. C. Dupont) read Morning Prayer, baptized a grown person, and read the Ante-communion, I preached and administered Confirmation to six of this flock, and three of St. Philips---after service administered Confirmation to one of this flock who was detained at home by sickness.

June 27th, at same Church in the morning administered the Lord's supper---in the afternoon, read Evening Prayer, preached and catechised the children.

Domestic and Foreign Missionary Society of the Protestant Episcopal Church.—The "Spirit of Missions," for June, contains the correspondence of 32 Domestic Missionaries, in 12 States or Territories, and of the Foreign Missionaries at Constantinople, and in Texas. The Missionary from Memphis, (Tenn.) writes, "The prejudices which were at first arrayed against us, have been disarmed by the strict observance, and open (but not pugnacious) exposition of the principles to which they attach. The services have been on two Sundays, and one on the holy days of the Church. When no holy day of ecclesiastical appointment occurs in the week, we assemble for worship on Wednesday evenings. The week day services, except on the principal holy days, are without a sermon. The holy communion has been administered monthly since my ordination to the Priesthood. At the close of this year, with the continued favor of Providence, we shall be able to stand alone; and it shall be my care that the Church in ceasing to be a consumer, may become a contributor of missionary means." * * From Constantinople: "About twenty communicants received the Sacrament. When I read my former experience, I feel that we cannot be too thankful for this inestimable privilege. During the interval of nearly three years that I was absent from the United States, I had but one opportunity of receiving the Sacrament of the communion—a deprivation which proved a sorer trial than all the physical hardships and sufferings of my work. Being almost constantly in motion, I was unable to form such a connexion with the native clergy as to enable me to receive the Sacrament at their hands; and being myself in the lowest order of the ministry, I could not consecrate the emblems for my own reception. Now,—thanks be to God for his unspeakable gift!—I am permitted to bow before his altar with those who love his name, and to partake of that divine sustenance which is the life and strength of the soul. That I may never again be deprived of it, even in my journeys, where, indeed the want of the most common privileges of a Christian in a Christian land, render it especially needful, I have provided myself with a communion service, of a miniature size, which I mean to make the constant companion of my travels, and which I have solemnly consecrated to this use forever. In the English chapel, services are now held in the afternoon as well as in the morning." The monthly acknowledgement is for Domestic Missions \$3,904—from South-Carolina 541; for Foreign \$6,448—from South-Carolina \$1,348.

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Alabama.—The 10th Annual Convention of this Diocese was held May 7th and 8th. Present 7 of the Clergy, and 12 Lay-Delegates, representing 6 congregations. There are connected with this Diocese 13 Clergymen. It was resolved to postpone the election of a Bishop—first, from doubt of their canonical right to do so—and secondly, from the want of available means of support for such an officer.

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North-Carolina.—The 25th Annual Convention met May 5th and 10th. Present the Bishop and several of the Clergy and Laity. There are in this Diocese 26th Clergymen, and 8 candidates for orders. The Professor of Rhetoric, &c., at the North-Carolina University, says in

his report: "Under the present state of things, but little can be done toward the profitable instruction of the sons of the Church during their collegiate course. For four of the most important years of their life they are cut off from the stated and peculiar lessons in which they were early trained. As an almost necessary consequence, they become indifferent to the high and holy claims of the Church, and too often lose all their religious impressions. This evil would be, for the most part, remedied, by affording them the opportunity of attending every Lord's day on services to which they have been accustomed from their infancy, and of hearing those lessons of faith and piety which were first inculcated under the parental roof." The Committee on the state of the Church say: "It is gratifying to perceive that increased attention has been paid to the colored portion of our population. An unusual number of that class, have this year been received into the Church by baptism: and an increased efficiency has been given to the modes of instruction heretofore so successfully used for their benefit." The Committee on the Diocesan Library say: "The gradual and regular increase of the Diocesan Library, therefore, seems to be the best and the only feasible plan, for affording the Clergy of the Diocese, more extensive means of reading and reference, than they at present possess, or are ever likely to attain. By this arrangement they can so economize their resources, and bring them to bear upon one point, that the greatest benefits and facilities of investigation, may be secured to the whole."

Modern Charity.—What sort of charity must that be, which is so little of a habit, as to require periodically such a stimulant as the vanity fair system, or exciting speeches? Instead of encouraging with the Church, the *equal* glow of weekly collections, we are for ever in extremes; alternating between the fever of public meetings, or charity sermons, and the languid action of annual subscriptions. Looking merely to the giver, it is hard to say which is worse, that he should give too little from apathy, or *too much from excitement.*—*British Critic.*

The Surplice and the Gown.—It is hardly known, even to the generality of the clergy, on what ground stands the modern practice of reading in the surplice and preaching in the gown; and, as it is an admirable instance of right judgment and high Church principle, we shall take this opportunity of explaining it. That all Church vestments had some mystical meaning will be, we think, universally acknowledged; that they were not merely made, "for glory and beauty," but, like the robes of Aaron, to shadow forth the position, with regard both to God and the Church, of him who wore them. The surplice, the scarf, and the cassock, are all that are now in general use as strictly clerical; the gown, the hood, and the bands, marking simply the university degree of the wearer. In the early period of the Anglican Church it was undoubtedly customary that the preacher, as well as the reader, should wear the surplice and scarf, and it was but gradually that the present custom obtained, nor, indeed, is it now universal. The chief reason of our attendance at the house of God is not to hear Mr. A., or Mr. B., but to offer our own praises, to put up our own prayers, to make our own

confession, to join with the Lord's flock in the public act of worship, and to receive the comfortable assurance, that "he pardoneth and absolveth those who truly repent and unfeignedly believe his holy Gospel." Very inferior, then, is the office of the preacher to that of the priest. The Church directs that the sermon shall be delivered from a different place and in a different dress; and for good reasons, prayers are to be read in the surplice and scarf, to intimate, that he who reads, reads as an ordained priest, and pronounces the word of the Church and not his own. He who preaches, preaches in a gown, and ought to do so in a hood, if he be entitled to wear one, in order to show, that as he now speaks in his own person, and on his own authority, so he has some personal claim to be heard with respect on the score of his learning. On the same ground the place of the ministration is altered; and whereas the priest speaks from the altar and from the reading-desk, the preacher addresses his auditory from the pulpit, to mark the difference of his position towards them. The Wesleyan Methodists have some graduates among them, but these never wear gowns in the pulpit; while dissenters, whether literate or illiterate, invariably do so.—*Church of England Quarterly Review.*



STANDING COMMITTEE OF THE DIOCESE OF SOUTH-CAROLINA.

This body has recently adopted the following preamble and resolution:

"Whereas the Standing Committee of the Diocese, in acting upon the various Documents, from time to time, submitted to them—to which the signatures of the Vestry and Wardens of the different Parishes are required by Canon, have been subjected to much inconvenience and perplexity, from the want of some authentic means of ascertaining the names of the individuals composing the said bodies.

"*Resolved*, That the Rector or officiating Minister, or in case of their being no Minister, the Chairman of the Vestry, in the different Parishes, be requested at as early a date as possible after each annual election of Vestry and Wardens, of their parish, to forward a list of their names to the President of the Standing Committee, that they may be kept on file."



TO OUR CORRESPONDENT,

"One of the Bereans," we reply that of the Book of Jasher" little certain is known, at least to us; but we believe that no one seriously claims for it the authority of canonical scripture. If it be of great antiquity, and is not a forgery, its reputation cannot stand as high as even one of the Books of the Apocrypha.



P. E. SOCIETY FOR THE ADVANCEMENT OF CHRISTIANITY IN SOUTH-CAROLINA.

The Treasurer reports Mrs. A. C. Richardson a life Member; paid \$50.



CALENDAR FOR JULY.

4. 4th Sunday after Trinity.
11. 5th Sunday after Trinity.
18. 6th Sunday after Trinity.

25. 7th Sunday after Trinity and St. James the Apostle.

REMOVAL.---The Depository

Kept by A. E. MILLER, No. 25 Broad-st.,
Is fully supplied with the publications of the *General Protestant Episcopal Sunday School Union*, for the use of Sunday Schools in this State.

Sunday School Books.

For Sale at the Depository.

	Single.	doz.	100	
Sunday School Numerical Register, . . .	50 cts.			New Bible Questions.
Sunday School Minute Book, . . .	40			JUST PUBLISHED.
" " General Class Book, . . .	35			On St. Mathew's Gospel, part 1st,
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